

THE
YOUNG-MANS
VVarning-peece :

OR
A Sermon preached at the buriall
of WILLIAM ROGERS
Apothecary.

With an History of his sinfull Life, and
wofull Death.

Together with a Post-script of the
use of Examples.

*Dedicated to the Young-men of the
Parish, especially to his Companions.*

By Robert Abbot, Vicar of Crane-
brocke in KENT.

*Prov. 7. 23. The young Foole, as a Bird,
hasteneth to the snare, and knoweth not that
it is for his life.*



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deth, and are to be sold at their Shop at
the signe of the golden Lion in
Paul's Church-yard.

1 6 3 7.



To
All the Young-men
of my Parish, especially to
late companions of
William Rogers,
Apothecary, grace,
mercy, and peace.

DEerely beloved
Young-men,
that this Ser-
mon (in ef-
fect) was
preached by mee, among
you, you know; and the
occasion you know too.
When I preach'd it, it came
to your eares, & it wrought
something in some of your
eyes, but I little thought

The Epistle

to have presented it to your eyes againe. Importunities from abroad, and at home, have pressed mee to make this adventure. And now it is come, to whom should it come, but unto you ? It is true, my love to that dead Young-man, made me willing to satisfie his desire: and your desires to have it, have not made mee willing thus to send it unto you. Yet your courses being the occasion of it, and your welfare being the end of it ; you may justly challenge it, and shall not by mee bee robbed of your right. Who knowes whether God may leave a blessing behind ? I cannot bee assured, that, for the
word

to the Young-men.

word of God handled in it,
or for me the poore instru-
ment that is used in it, yee
will make much use of it
for your good ; because (I
feare) ye so often prefer an
ale-house before the house
of God. It may be, ye had
rather be without it, than
have it ; because the sight
of it, to you, will be a sting;
the sight of it, to others,
will bee but a remembran-
cer to them, to call upon
you still, to forsake those
courses which ye love. Yet
herein have I hope, that
you will love to see the pi-
cture of him being dead,
whom yee loved and fol-
lowed as your Doctor
while he lived. If it be not
drawne to life, my eyes,

A 3 eares,

The Epistle.

eares, and understanding much faile me; besides, many witnesses will not faile to say, that all is true. I am sure, it is so for substance: and if it be coloured otherwise, then at the first it was rudely drawne, it is for your sakes, that you may still see him the more perfectly, and know your owne estate.

You have had (in your dayes) many examples, teaching, that there is no bargaine to be had in a wicked way; it is folly to lay out your silver, and not for bread. But to have two in one yeere, layes the axe to the root of the trees of the Wood, and preacheth, that except ye amend, *ye shall like-*

to the Young-men.

likewise perish. Yee have
seene two Apothecaries
different in their course.
The one so many wayes
looking home-ward, that
he *died miserably rich*; the
other so lashing outward,
that hee died miserably
poore. Both of sweet and
mild natures, and of diffe-
rent wayes in life: yet both
of *uncomfortable passages out
of the world.* The one ha-
ving first the divell presen-
ting himselfe unto him to
be his Phyfician: and next
CHRIST sitting on the
Throne, condemning his
unprofitable life, and bid-
ding him shift for himselfe,
for he would have nothing
to do with him. The other,
as if hee would prevent

Not onely
as they
but worse.

So he was
accounted
of all a-
bout us
some years
before he
dyed.

So may a
good man
have, by
some di-
stemper or
over-pow-
ring temp-
tation, to
lash some
sin for the
example
of others.

The Epistle

Christ, condemning himselfe to hell for ever, and ever. The one (being very rich, and having no children) was pressed by me, *while hee was in peace, and before his last Will was settled*, of his thousands to give but one hundred pounds, for the repairing of the Church, or other pious workes. But if hee were worth ten thousand (as hee said) he would not give a penny, beside what he had given by will; that is, twenty Marks to the poor, ten pounds to me, and some other petty Legacies. If I were rich, I should be loth *to pay so deare* for such a denyall, as he did in the end, full of horror to the last.

I meane
an uncomfortable
death, not
judging
his eternal
estate.

The

to the Young-men.

The other (being very poore) was pressed by me againe and againe, *but to beleeve in Christ for salvation.* But I could not (for ought I saw) prevaile neither. The one had lived well, except his misery: the other had lived ill, and so in misery worse. I know you feare not the danger of the first example: for you are out of the way of being too rich. If you have enough to goe like gallant Blades, it is all you desire: yet if you have not, your credite must bee good till the quarter day, or the good market comes. But may you not feare the danger of the second? Him ye loved enough, his courses

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ye love too well. The Ale-house must bee your Chappel, Kirchin, VVork-house: the first draught is your prayer, the next your breakfast, and the last your worke. Yet if ye had but a Priest that would prophecy of VVine & strong drinke, and say, Come let us fill our selves with VVine and strong drinke, to morrow shall bee as this day, and much more abundant, hee were the only man, and you the only people of the world. I know you think your selv's very familiar with Christ, as if he would passe by these slips of youth, and imbrace you in the armes of his mercy upon the least call.

to the Young-men.

call. But you forget that *Christ* hath now taken state upon him. He was an Infant crying in the Cratch, and then he was circumcised by wicked Priests, carried by an Ass into Ierusalem, Hee was a Preacher in *Israel*, and then he was pressed upon by all, and sought to be intangled by his enemies. Hee was a worker of miracles heere, and then sick soules & bodies troubled him. Hee was under arrests and executions; and then *Judas* did kisse, Souldiers buffeted and spit upon him, and *Jewes* and *Gentiles* killed him. But now the case is altered, his present state admits no such neere approach.

The Epistle

proach. Will you say hee is my sweet Saviour still? Goe then and tell him so: say; Lord, I am idle, unprofitable, and luxurious, but thou art my sweet Saviour still. Say yee to your fathers and mothers, I am drunken, idle, wanton, rebellious, but ye are my father and mother still, and I expect your blessing, and your purse. Surely such proud and dissolute carriage shall a thousand times sooner please men on earth, than it shall please Christ in heaven. He hath redeemed you that ye might serve him in righteousness and holines all the daies of your life. He hath bought you with a price, that yee might

to the Young-men.

might glorifie God in body and soule, and (by the grace of God) save your selves from the midst of this wicked generation wherein yee live. Perhaps you may think your sinnes not to be so great, but that you may keep your fellowship in the salvation of Christ too. But they are not worthy of pittie who wilfully deceive their own soules: For in foure cases your least sins prove damnable in the issue. If they be committed against your consciences. Conscience is in Gods roome to guard you, and if that be affronted, it is given to God, and so you build downward to hell. Then if they bee
com-

1.

2.

The Epistle

3.

4.

committed with pleasure and delight ; there is no sin so small, which smells not unsavorily if it pleaseth. It pleased the man to gather sticks, and he died for it. It pleased *Lots* Wife to looke backe, and shee was turned into a pillar of Salt. Next, if small sins dispose you to greater. For hee that hath avoided the great Rocks, may be swallow'd up in the sand: and he that can keepe out great Theeves , may have his house opened by a little Boy who creeps in at the window. Lastly, if the smallest sinnes have a progresse, and go on. A little ball of snow, rowled, is increased , and many drops make a floud. Can you say that

to the Young-men.

that you sin not when conscience checks, and saith, Doe it not? Or that you have not taken pleasure in what you have done? Or that you have not been disposed by your houres of error, to scandalize others, and neglect God and his worship? Or that your little sins have not multiplied so long, as that they may (for any thing you are sure to the contrary) become an Ocean to drowne your soules in eternall horror? What now is to be done, but that you see your wickednesse, and amend all? I am sure it would bring comfort to your friends, to see you in the way to Heaven. I am more
sure

The Epistle

sure it would bring glory to God, and honour to the Gospel, to have his creatures and the professors of it from your youth, to live in the obedience of faith. And I know assuredly too, that it shall adde to my crowne of rejoycing, to see all, Christs Lambs, Babes, and children to walke in that truth which is according to godlineffe. Vp and be doing, and the God of Heaven be with you. There is no delay must have place now. It is enough (yea too much) that yee have spent the time past after the course of the wicked world. God hath held his peace, and not unsheathed his sword, and you have lived

to the Young-men.

lived as if God were a favourer of sinne. But hath he not now begun to strike? Hath hee not let you see that there is no peace to the wicked? If ye yet goe on, yee kick against the pricks. If ye come in with bleeding soules: behold your blessed Saviour hanged on the crosse; he bowed his head, as if he meant to kisse you; hee stretched out his armes, as if hee meant to imbrace you; and his blessed side was broached, as if hee meant that even you should drinke his bloud, to pacifie your soules against conscience of wrath, and his water to purifie your bodies and soules from the dominion of

The Epistle

of all uncleannesse. Will you yet neglect so great salvation? My soule shall weepe for you in secret. Yet that there may not be a cause, I hope that you will reade this that I present unto you, and so make a stand. I hope you will pray to God that the cause may have accesse unto your hearts, and so make an entrance into the good way. And I hope that being entred, you will continue to the end; and then as Saint *Paul* of his *Thesalonians*, so I of you; Now I live if ye stand fast in the Lord. Even I, who have been often grieved by you, and have often prayed for you with groanes and sighs,

to the Young-men.

sighs, but now hope to be
comforted in my bowels
over you, upon your a-
mendment; and ever after
to continue.

*Your Pastour rejoicing
in the conversion of
such sinners,*

Robert Abbot.



THE
YOUNG-MANS
Warning-peece.

OR,

A SERMON Preached
at the Buriall of
William Rogers,
upon *Pro.4.19.*

*The way of the wicked is as
darkenesse, they know not at
what they stumble.*

YE know my use.
As *Laban* said
to *Iacob* in case
of marriage, *It*
must not bee so
done in our place : so say I; It
is not my custome on funera'll
occasions, to weare out the
time upon the dead. Though
I

Gen. 29.
26.

2 Sam. 1.
19, 20, &c.

Act. 9. 39.

*Magis vi-
vorum solaci-
um quam
mortuorum
subsidia.*

I grudge not *Dauids* mourn-
full Ditty at the death of *Saul*;
nor *Jeremies* Lamentations o-
ver *Ierusalem*, for the un-
timely death of *Iofiah*; nor
the shewing of *Dorcas* her
Coates, given to the poore
Saints at her buriall, (*for or-
dinarily, those that deserve no
praise themselves, love to give
none to others:*) yet Saint *Au-
gustine* hath said it, that these
solemnities are rather the
comfort of the living, than
the helps of the dead; and I
have beene willing to follow
this rule, in ordinary cases.
Yet now the case is altred. I
have something to say to the
person, before I speake to the
Text. I am intreated, earnest-
ly intreated, by the misera-
ble young man who lies dead
at our feet, to Preach to all
the Young men of the Parish,
especially to his wicked com-
panions (*as hee called them*)
some-

something at his buriall, to warne them, by his example, to take a better course, *that they bee not burned in hell with him for ever and ever.*

This I cannot doe, except I first tell you his example. Heare; therefore, that first, and G O D open your eyes to see the danger. I call him a miserable Young man, not in respect of the devouring judgement of G O D upon him for ever: for we have nothing to say to that. What are wee that we should sit in G O D's chaire? He did rise and fall to his owne Master, whose judgements are alwayes just, often secret: and to Him we leave him, with feare and trembling, though not without some hope. For as hee was in his generall course a man of a sweet and pleasing temper, it beginning to grow proverbi-
*all, That the Divell never abu-
sed*

This young man is called miserable.

Not in respect of Gods judgement final.

For from him are many arguments of hope.

2 Tim. 2.
16.

sed a better nature; And as he was observed (so farre as I know or have heard) never to sweare or curse, in all his life, till one curse dropped from him in a distempered fit the night before he died: and alwayes to carry himselfe in words inoffensively to all; except only once to my selfe, and another who had strugled with him from time to time, to pull him out of the snares of Satan; for which yet he was wounded in soule in his sicknesse, and asked forgivenesse: So, for his worst part, how freely did hee confesse his sinnes? how earnest were his desires, that hee might live but a yeare, or a moneth, that he might manifest to the world the Truth of his heart, in his promises to GOD, for amendment of Life? How carefull was he to warne his companions, or at least, to wish that they

they were by him, that hee might warne them, that they might not bee burned in the furnace of Hell, whither hee (saide he) was going : These things in him, give advantage in us, to some charitable hope, that it may be better with him in the issue, than God would let us see. Though God would not let us see one drop of peace to fall downe upon him to his last gaspe, was it not rather to bridle our presumption, and to make us to runne from the stinking dennes of sinne, than to settle our judgements about his finall estate, which is farre out of our reach ? Though we could not see that hee apprehended CHRIST, might he not be apprehended of CHRIST IESVS ? Though wee could not perceive that he knew GOD (to comfort) might hee not be knowne of God ? Therefore have I nothing to

Phil. 3. 12.

Gal. 3. 9.

B

doe

doe with Gods finall judgement upon him; it must bee put over to the highest tribunall, to declare him miserable before the God of Heaven.

Neither doe I call him miserable in respect of his repute amongst men. Hee was loved of all that knew him, hated of none, and desired of all that stood in need of his skill or practice. Ye know that he was an Apothecary, and practised both Chirurgery and Physicke. How successfull hee was, where hee would shew care and diligence, you know too. As hee had put himselfe to it to gaine some skill by his owne industry, and by conference and complying with the learned in that Science, and with all famous practitioners where he came: so was he mounted to the height of fame, sought to farre

farre and nigh was he. The
sober fought unto him, be-
cause of his sweet temper sea-
soned with successefull skill.
The loose fought to him, be-
cause of his prodigall and bib-
bing course. The thrifty
fought to him, because of his
gentle rates upon his care and
cures. Hee would not suffer
them to *spend all they had upon*
Physicians. And the covetous
fought to him, because of som-
thing pleased them not, hee
would (for the most part) take
nothing for what he did. Hee
would confesse, that he could
by his practice get an hundred
pounds a yeare, and spend an
hundred pounds a yeare: yet
hee sold his owne inheritance,
and spent it; and did so ex-
ceed in lavishing, that hee
scarce left enough to defray
the charges of his owne bu-
riall. Some fought to him
for one cause, some for ano-
ther

Mar. 5. 25.

Col. 4. 14.

But in re-
spect of his
owne feel-
ling.

1 Pet. 3. 19
This had a
deepe
ground.

ther; so that as one was called for grace, he might be so called for place and practise, *Luke the beloved Physician*. Therefore hee was not miserable in the eyes of men.

Yet I call him a miserable young man in respect of his own feeling and apprehension. To present this I shall shew you the ground, and his opening of it. The ground of it was thus laid; He had beene religiously trained in his childhood. Few youths with mee would *have given a better reason of the hope that is in them*. Hee had also lived in a civill way, till he beganne to looke out into the World for himselfe. When hee had some few moneths beene seasoned with the flatteries of his followers, and, (alwayes leading a batchelours life) being used to make up some of his confessions at an Ale-house

house fire : the fire of the High Priests Hall was not more banefull to *Peter* (save in the height of *Peters* present sinne) than this was to this poore Young mans soule. First, delight in vaine company crept upon him, next drunkenness, next neglect of Prayer, Word and Sacraments; and lastly a settled obstinacy in these sinnefull and bewitching courses. I, willing to performe the duty of a Shepheard, and friend, timely fastened my eyes and heart upon it. I went to him, and warned him againe and againe. I told him what fearefull worke hee made, in suffering the Wild Boare to come in, to lay waste his former Conscience. He would still answer mildely, *Indeed I will doe otherwise*. I had so often pressed him to amendment, with so little success, that he

grew weary of it, and me. Hee utterly avoyded my company : if I had come in at one doore, hee would have gone out at another. Hee hath many times professed, *that hee could not abide to see mee, or bee in my company : not because hee hated mee (for hee would doe any thing for mee with all his heart) but because I still told him of his bad life, and hee could not amend yet.*

In this state he stood one, or two yeares, or more. At last, as one cloathed with the scales of a Leviathan, hee kicked against the prickes, and contrary to all admonitions (against which custome in sinne had now armed him) hee wilfully forooke the Church, together with Prayers, Word, Sacraments. Thus hee continued about a yeare and three quarters. In this space (as I could slide into his company,

or

or as he fell into mine) I admonished him still, wished him to beware lest the just sentence of G O D went not out against him, *that hee should never see G O D s face in the congregation more*: I told him that hee trusted his flatterers and drunken companions, more than mee, who loved his soule: and yet withall, that I would proceed against him by Articles and Presentments, which would end in excommunication, which was a forerunner of G O D s shutting him out of Heaven, without his willing and hearty Repentance. Hee answered mildly still, *that hee would come to the Church, receive the Sacrament, and change his course*. Hee gave mee day, and day, and day, and yet his place was empty. Vpon some of the promised dayes of appearance, I sent secretly to

his house, to call upon him to bee as good as his word: he would make some idle excuse or other, and so still persisted. At the length, the Church Officers presented him for his neglect of the Church, and Sacrament, an whole yeare. Halfe a yeare after they presented him againe, for his neglect a yeare and a halfe. In this time I still told him what was done, which yet (said I) shall easily bee taken off with an admonition, if you will reforme. Hee still mildly promised amendment. At last, ascited hee was to answer; and hee knew that I had personally appeared against him to the Iudge of the spirituall Court: for I told him so, (as I remember;) and that it would not bee so easie for him to get off without mee. Hereupon he was more hearty
(as

(as I thought) to come to the house of GOD againe, and hee set his utmost day, and yet hee failed. At my instance, and fearing the dreadfull sentence of excommunication, which now (after his many shifts) was thundering out upon him, hee peremptorily set another day, which was the LORDS-Day seven-night after, and a Communion Day. Then hee resolved to come to the Church, and to receive the Sacrament, to give satisfaction to the Parish and Court, and in the meane time to prepare himselfe.

The Lords-Day before this, in the morning, when (as he said) hee was ready to come to the Church, hee was taken sicke, and betooke himselfe to his bed. It was but as the fit of an Ague, which being over, hee was the next morning

Christ-
masseday.
1635.

in his old course againe. About the middle of the weeke after, the messenger of death came, and I heard of it. I forthwith addrest my selfe to him, came up into his chamber unawares, and said, *Oh, how often have you deceived God, your owne soule, and mee! what is now to be done? I feare you will die, and then what will become of you? I expect your excommunication, and then you will bee cut off from the Church of GOD by Iustice, which you have cut your selfe from by wantonnesse.* Hee answered, hee had but a surfet of cold: and, if I would bee pleased but to write to the Court, to suspend the sending forth of his excommunication till the Court day following, he would the next Lords-Day come to the Church, and receive the Sacrament, and then goe up with my Certificate,
and

and fatisfie the Court. I did it, and prevailed: but his sicknesse prevailed that Thursday, Friday, and Saturday upon him. It had emptied him of hope of life: and no hope of life had filled him with thoughts of his present guilt, and future judgement before that great God who is a consuming fire.

Now therefore, you, having the ground of the apprehension of his owne miserie, shall see how hee opened it, and made it knowne both to mee and others. There was too great a fire within to bee smothered: it burned in his owne soule, and lightned from his heart and lippes, into the eares, and hearts, of those friends that were about him.

One while hee cries out of his finnes, I have beene a fearefull drunkard, *pourring in one draught after another,*
till

And next his owne apprehension upon it.

Manifested by many fearefull speeches.

till one draught could not keep downe another : and now I would be glad if I could take the least of G O D s Creatures which I have abused. *I have neglected my Patients, who have put their lives into my hands, and how many soules have I thus murthered?* I have wilfully neglected Gods House, service, and worship, and now, though I have purposed, God strikes me thus, before the day of my promise comes; because I am unworthy to come among Gods people againe.

Another while he falls to wishing, *O that I might burne along time in that fire, (pointing to the fire before him,) so I might not burne in Hell!* Oh that G O D would grant mee to live but one yeare, or but a moneth, that the world might see with what an heart I have promised to G O D my amendment ! Oh that G O D would

would try mee a litle ! but I am unworthy.

Another while he plyes his companions , praying that all may be warned by him to forsake their wicked wayes, lest they goe to hell as he must doe. He forgot not his servant who was young : hee calls him to him, tells him that hee had bin a wicked master to him: but be warned by mee. You have a friend that hath an Iron furnace which burnes hot, a long time : *but if you give your selfe to my sinnes, you shall bee burned in the furnace of Hell, an hotter furnace, millions of millions of ages.* Therefore looke to your selfe, and bee warned by my (your Masters) example, who must bee burned in hell for ever.

Lastly, all his cryes against sinne (to his feeling) would not sufficiently set forth his estate, nor all his wishes,

nor

And plain
Iudge-
ments a-
gainst
himselſe.

nor all his warning of others :
but he comes to a plaine judge-
ment, and condemnation, and
leaves nothing, for after times,
but execution. Hence againe
and againe hee doubles it; *I
have had a little pleasure, and
now I must goe to the tor-
ments of Hell for ever.* And
having sometimes (beeing
pressed by others) prayed to
G O D that he would forgive
his sinnes, and have mercy up-
on him : hee would adde, *but
I know G O D will not doe it,
I must goe to Hell for ever-
more.* Whatsoever came be-
tweene whiles, this was the
close, *I must be burned in hell,
I must to the furnace of Hell,
millions of millions of ages.*

Thus hee fearefully wea-
ryed out the most part of Sa-
turday, both day and night.
Early on the Lords-day (that
day appointed) I went to him
againe. I found him deeply
muddled

mudded in horroure and perplexity. I asked him then whether some great sinne (not yet thought of) did not lye behind, to hinder the beames of Gods sweet grace from shining upon him? And because hee was suspected of whoredome, and using cruell meanes for the covering of it, I layed it before him, and asked him in the sight of GOD, and his owne Conscience now, whether he were not guilty? Hee constantly denied it both to me, and three godly friends before, severally: and therefore I heartily believe him to be not guilty: especially hee constantly professing it when his Conscience was most active and nimble. I then began againe to offer unto him the comforts of the Gospel. I opened to him the promises of the largest size. I shewed him *that GOD was delighted*

to save soules, and not to destroy them: and that his sweet promises were without exception of time, place, person, or sinne, except that against the Holy Ghost, which I assured him, was not committed by him.

All this could not fasten (so farre as I saw) I could heare nothing but *that it is too late, I must bee burned in Hell.* Yet then was hee willing that I should pray for him, (and therefore hee was not without hope,) and I did. In which he was carefull to goe along with mee many times with sighs. After this he was something quieter for a time, and I went to my Office in the Church, where I forgot not him, that *G O D would respite him the dayes of repentance, that he might performe the dayes of promise.*

When Evening Prayer was done, I went to him againe:
and

and when I had secluded the company, I pressed him with teares; not to cast away that soule for which CHRIST dyed: shewing him that CHRIST rejected none that did not reject him. Hee answered, *Hee had cast off CHRIST, and therefore he must go to Hell.* But yet (said I) pray with me that Christ would come againe: there is yet an houre in the day; and if Christ (God and Man) comes, he can and will assist you to do a great deale of worke on a sudden. Hee would not heare of that; hee turned away, and said, hee was unfit to pray. Hee often complained that former counsells and Prayers might have done him good, but now it was too late; as if that fearefull saying had sticke in his soule, *Because I have called, and yee refused, I have stretched out my*

Pro. 1. 24,
25, 26, 27.

my hand, and no man regarded; but have set at nought all my counsell, and would none of my reproofe, I also will laugh at your calamitie, I will mocke when your feare commeth, as desolation and destruction, as a whirle-winde.

By this time hee began to discover some idle distemper in his braine, for want of sleep: for this was now the fourth day and night (as I remember) that hee had taken no rest. And had not his reason beene so vigorous, and his discourse so piercing, I should have thought want of sleepe a great cause of the whole combate. But when I consider his reason, discourse, and life, contrary to knowledge and Conscience: doubtlesse (whatsoever G O D hath done with his soule, (and we are bound to hope the best) this example is a warning piece shot out by the
G O D

G O D of Heaven, to warne all Young-men with us, to signifie that it is high time for them to leave off their riotous courses, lest a worse thing come unto them.

Is it not bad enough to have these horrors and perplexities for sinnes, and punishments? He was no swearer, no whoremonger, no thiefe, no scoffer at Religion, no perjured wretch, no wilfull lyar, no proud and surley resister of good counsell and reproofe, like too many other young-men now a dayes: yet when conscience is awaked, and sits as a Iudge on him, *Onely for drunkennesse, neglect of mens bodyes, and neglect of Prayer, Word, and Sacrament*, hee passeth this heavy doome upon himselfe, I must bee burned in the furnace of Hell millions of millions of ages; and at the last, in idlenesse of thoughts
and

and talke he ends his miserable life.

This is your example which he intreated mee to lay before you, that yee may bee warned by it to keepe you from Hell. The living God present it as a powerfull example to your Consciences that it may work that good which this miserable Young man wished. And that it may the more prevaile, yee shall have a rule now, as well as an example, shewing the misery and horreur of a wicked life from this pro-
verbe.

The Text
Pro. 4 19.
1. Con-
nected.
V. 1. & 10.

*The way of the wicked is as
darkenesse, they know not at what
they stumble.*

Salomon had pressed in many words, (because all words were not enough) all Young-men, *in his sonne*, to avoide the needlesse and vaine society of wicked men; *Enter not in-*

Ver. 14.

to

to the path of the wicked, and
goe not into the way of evill men.

Art thou allured? *Avoide it.*
Is the way delightfull? *Passé*
not by it. Doth thy way lye
that way? *Turne from it.* Art
thou call'd in whithersoever
thou goest? *Passé away.*

Verf. 14.

This exhortation, being thus
pressed with words, is further
urged by reasons. First, from
the persons and states of wick-
ed men; *They sleepe not except*
they have done mischiese them-
selves, or made others to doe
it: for how can they, when
they eat the iron bread of
wickednesse, and the So-
dome Wine of violence? This
breeds no sweete flegme to
binde up the senses. Second-
ly, hee urgeth it from the
course of wicked men, which
hee sets downe comparatively
with the godly; The path
of the Iust is as the shi-
ning light, that shineth more
and

Verf. 16.

Verf. 17.

Verf. 18.

and more to the perfect day.
 The descent of grace is from heaven, as the light shineth: the degrees of grace are not all attained unto at the first, but more, and more: but the prosperitie of grace, where it is nourished by a godly life, is not to goe out to the perfect day. Therefore it is excellent to bee in society with the godly. But for the course of wicked men:

Verf. 9.

2. Divided.

1. *It is as darkenesse*, there is the danger of it.

2. *They know not at what they stumble*, there is the signe of it.

3. Expounded.

In this course of wicked men there are two propositions, which I shall labour to open, and apply unto you.

Propos. 1.

First, *That the way of the wicked is darkenesse.*

That ye may conceive this, I shall open vnto you (thorow GODS helpe) foure points.

1. What

1. What is the way of the wicked?

2. How is it darkenesse?

3. How it comes to be so?
and,

4. Why it is darkenesse?

1. The way of the wicked is the whole course of a wicked man, to death, and Hell David saith, *The way of the wicked shall perish*: that is, his thoughts, words, deeds wherein he pleaseth himselfe, till at last he sees and feelles the empty vanity of them, when the comfort of them leaves him, and he fall into hell.

2. This way of the wicked is darkenesse, by an absence of that first light which GOD gave to sinlesse, and obedient man. Before man had sinned, he had the light of knowledge, the light of grace, and the light of comfort. He could fully and fairely see what was fit for a creature, to keepe him
in

I.

What the way of the wicked is.
Psal. 1. ult.

2.

How it is darkenesse.
*Negatio
lucis pri-
mitive.*

in perpetuall communion and fellowship with GOD. He had the beames of GODS grace in him and about him, keeping out the darkenesse of sin. He had sweet comfort in the injoyment of GOD, and himselfe, and in the best possession and use of all the Creatures. But when hee fell from the principles of Life, the Lord and his Law, he quickly was overwhelmed with the darkenesse of ignorance, the darkenesse of sin, and the darknesse of misery. Our blessed Saviour came to give light to them that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace: the light of knowledge, That they that see not, might see: the light of grace, that they that follow him, might not walke in darkenesse, but have the light of life: And the light of comfort,

Luk. 1.19.

Ioh. 9.39.

Ioh. 8.12.

fort, that he might give beauty for ashes, the oyle of joy for mourning, and the garment of gladnesse for the spirit of heavinesse. All wicked men that misse this; that are in hunting with *Esau*, while this blessing is given, following the luxurious courses of the world in wickednesse, while CHRIST brings life and immortality to light by the Gospel, doe fall into darkenesse, darkenesse, darkenesse: Because they loved darknesse rather than light: therefore their cogitations are darkened through ignorance, their foolish hearts are full of darkenesse: they looke to the earth, and behold darkenesse and sorrow: they fall to the darkenesse of hor-
 rour (for there is no peace to the wicked, saith my GOD,) they goe downe to the place of darkenesse, and the horrible pit shuts her mouth upon
 C them.

Esa. 61. 3.

2 Tim. 1.
10.

Ioh. 3. 19.

Eph. 4. 19.

Rom. 1. 21.

Eph. 5. 30.

Esa. 57. 21.

Mat. 8. 12.

Psal. 69.

them. O woe unto them, they have rewarded evill unto their foules.

3. But how doth the wicked mans way become to bee darkenesse? As outward darknesse doth grow upon men three waies, so doth this, First *naturally*, by some defect in naturall generation. So there being a naturall defect now in mans propagation, through sin he brings forth blind Whelps. Though more or lesse, for *naturall excellency* man bee not borne blinde: yet for *morrall rectitude* to improve his understanding to the best advantage for his happinesse in G O D s way, *hee is darkenesse*. Secondly *actually*, by too much gazing on the excelling sensibles of the world, or by too much heate or cold, which checke or chill the spirits. So when wicked men dee too much gaze upon the deceitfull glories

Ephe. 5. 8.

glories and pleasures of the World, when they are cold in Religion or religious duties, and doe hotly pursue the pleasing vanities of this life, they become clouded in the thicke smoake of dakenesse. This blinded that *rich foole* from securing his soule: and *Zaccheus* before his conversion from going the right way to heaven. For they *that will be rich* fall into temptations, and snares, and into *many foolish and hurtfull lusts which crowne men in perdition and destruction*. Thirdly, *penally*, when it is inflicted as a punishment: as when *Zedecchias* his eyes were pulled out as a just punishment upon his wicked life; so when G O D sees the courses of men to bee foule and detestable, contrary to the light of the word, and checke of Conscience, which he hath given them; then G O D just-

Luke 12.

Luk. 19. 2.

1 Tim. 6. 9

Eph. 6. 10.

1 Ioh. 2. 11.

4

Why the
waies of
the wicked
are darke-
nesse.

Tenebrae
in tenendo.

ly shuts their eyes, stoppes their
eares, and takes away the key
of knowledge: and so they
are in darknesse, walke in dark-
nesse, and know not whither they
goe, because that darknesse hath
blinded their eyes.

Now if you would know
why the wayes of the wic-
ked are thus said to be as dark-
nesse? The grounds of that
speech may bee such as these:
First, their sights are hindred
from seeing the right way to
Heaven. They grope at noone
day; running headlong in their
owne courses all the life long
day, and at what time the
night of death, or the sun set
of sickenesse comes, and they
begin to recollect them, say-
ing, where am I now? Is
this the way to heaven? Then
they see what they did not
see, and the whirlwind and
tempest takes them, and they
are carried whither they
would

would not. Secondly, their footsteps are troubled from going about the workes of GOD. As the Egyptians choaked in their palpable darknesse, saw not what they did, or what to doe: so when this darkenesse is come upon the wicked man, *Hee that walketh in darknesse knoweth not whither hee goeth.* Here hee goes and meets with a blocke, there hee turnes and meets with a bush: and after a thousand calls of GOD to doe this, that, and the other duty of Repentance, faith and holinesse, he is so inwrapped in darkenesse, that many things are gone about, and few things are done: those few that are done, are not done as they ought. 3. They are drawne on to many a fall, even to the ruine of bodies and soules. As men in darkenesse (if they will bee doing) stumble and fall:

2

Exod. 10.

Ioh. 12. 35.

V. vant a-
liud agen-
do, nihil
agendo, a-
liter agen-
do.

3

noſ a vſtra.
Nox a ne-
cendo.

Jer. 8. 4, 5.

Psa. m. 14.

so wicked men in this estate
 stumble into a thousand pit-
 falls. Here they fall into pride
 and niggardize, there into
 pride and luxury, on this hand
 into covetousnesse, on that
 hand into prodigality, here
 lyes the drunkard, there the
 lyar; here lyes the worldly
 old man, there the regardlesse
 young man. Lord, how doe
 they fall in darknesse, till they
 are *turned backe into perpetuall
 rebellions, till they fall and rise
 no more?* Fourthly, they are
 smitten with feares & terrours
 when they will give leifure to
 Conscience to worke. They
 are *taken with feare where no
 feare is* As men in a darke
 night being awaked by feare-
 full melancholy, sight of sin,
 or lash of Conscience, doe
 thinke every bush a Thiefe,
 every gale of winde, the mo-
 ving of Satan, or the wag-
 ging of every leafe a sum-
 mons

mons to the Devils approach :
 so is it with wicked men in
 this darknesse. Fifthly, their
 shame is taken from them.
 They are foole-hardy and con-
 fident in the darke, because no
 eye sees them. It is said of the
 Asse, that being pursued by
 the Wolfe, he puts his head in-
 to a bush, that he may not see
 the Wolfe; as if, because hee
 sees not the Wolfe, the Wolfe
 therefore sees not him. So is
 it with wicked men; they
 put their heads into a darke
 corner of sinne and ignorance,
 and then, as if hee *that pierced*
through the darke cloud could
 not see, they goe on without
 feare, wit, or shame. They
lay their iniquities on their
skirts, and declare their finnes
as Sodome, they hide them not :
 as if they hurted not them, nor
 would bring shame at the lat-
 ter end.

Thus have I plained the way

C 4

in

Lamen 1.
 Esay 3.9.

Applic.

1. Ioh. 2. 13

I
Hence
wicked
men are
convinced
of their
miserable
estate.

Ob.
Though
they see it
not.

Sol.

Joh. 5. 41.

in opening this part of the Proverbe: and now *I write unto you young men*, that you may overcome that evill one. Suffer therefore first a word of conviction, and next a word of exhortation.

Ye may be convinced hence of two things :

I. First, concerning a wicked mans estate, that he is in a miserable case, whatsoever he thinkes of himselfe. If thou wert shut up in a darke prison, where thou couldst not have any fellowship with light, wouldst thou not thinke thy selfe in a wofull plight? Much more art thou thus, if thou bee in the darkenesse of ignorance, sinne and misery.

You will say, I see no such matter. If I am in misery, I see it not. It may be so, and yet your misery is not the less. As Christ said, *because yee say yee see, therefore your sinne remaineth:*

maineth : so say I, because you say you see not, therefore your danger is the greater. If in a desperate disease a man say hee is well, its a certain signe death is comming on apace : so is it a signe that misery lies at the doore (though you haue shut it out a while) because ye say ye see it not.

Put case it bee so (say you) yet you feele no hurt by it for the present. Ye goe on in sinne, and thrive, and are merry, and what evill can come? Take heed; while a man is lusty and strong, a man can endure hot and cold, night and day, and never shrink; but when hee is downe, by age, sickness, surfeit, or the like, then every blast pierceth through: so while you are in health and prosperity, you are like a Church Wardens Bill, *which answereth all is well, when too many things are*
C 5 *amisse :*

Ob.

And though they feele it not.

Sol.

amisse: but when sicknesse, and death comes, downe you sinke with shame and horror, like the Fishes of *Jordan*, which fall into the dead-Sea, and are no more alive.

Object.

Potentia
est dispositio
rei ad
actum.

Potentia
naturalis,
vi principii
interni.

Yea, but you are not in this darke state; you heare the Word, and understand it, and have a power to understand more: therefore certainly you shall not be darknesse for ever; for *a power doth dispose you to the act and exercise which shall follow.* Be not deceived. For though it be true of *a naturall power*, which comes into act by the power of some inward principle, that if you have such a power, it shall bee brought into act, more or lesse, according to the power, as when Grapes have a power to drop Wine, and Apples Cydar; and so, if as men, you have a power to reason, it is more or lesse shewed by discourse, either by
inward

inward conceptions, or outward expressions: yet is it not true of an obedientiall power, which is drawne out by a power from without; as when the waters of Egypt are turned into bloud, and the water at the marriage of Cana, was turned into wine: and so, though you have a naturall power to know (according to your measure) and so to be acquit of humane darknesse, yet amidst your hearing stand understanding; you must be turned from darknesse to light, and from the power of Satan to God, that you may receive forgiveness of sinnes, and inheritance amongst them that are sanctified by faith in CHRIST. If therefore you would bee freed from this darkenesse, you must depend upon God (whom you cannot command at pleasure) to give the increase, and to acquit you from this misery.

Secondly,

2

Potentia
obedien-
tialis, vi
principii
externi.

Iohn 2.

Acts 26.
18.

2

Therefore
thinke it
not strange
to see the
wicked do
shamefull
things.

Ob.

Though
they doe
thinketh
their
darknes
not the
cause of
their shame
because
they know
much.

Secondly, yee may be convinced hence, not to thinke it strange to see poore sinners to doe that, *of which they are afterwards ashamed.* The adulterer watcheth for his twilight: the daunkard seeketh his close corners to couzen his soule and purse in: the lyar desireth his *say-nothing*: and all luxurians hunt out their coverts and thickets: and when they are rowzed by the Iustice of GOD and man, they cannot indure the light, having such evill deeds; for they are ashamed and confounded. Doe not wonder at all this, and much more in this kinde; because what they wrought, was done in darknesse, and now it is brought to light.

But why should I thinke darknesse to bee the cause of their shame, seeing many of them have a great deale of know-

knowledge? It is true in truth, ungodly men may gaine a great measure of knowing knowledge: *Indas* preached for Christ, and *Iulian* writ for him; yea, unlearned men, whose cure is to feel divinity beating in the pulse of their hearts and lives, above the flowing of it in their braines, may take Heaven by violence, while the more learned (carefull to know and carelesse to doe) may bee thrust into Hell. But let them gaine what knowledge they can, the understanding singly taken is not that which God most delighteth in, to keepe them from shame by it, but *hee dwels in a contrite and broken heart*, to keepe them from the power of sin, & horror of shame.

Secondly, be now exhorted to avoide the waies of wicked men, which will bring you to such finnes as darkenesse breeds, and darkenesse feeds.

Ye

Sol.

Surgunt indocti, & rapiunt cælum, & nos doctores trudemur in innum.

Esay 56.2.

2

Therefore be exhorted to avoide the wayes of wicked men.

I

Apoc. 16.
15.

1 Theff. 5.

Ye shall one day find that this darknesse breeds carelesnesse, sinful delight, feare, and doubting. In darkenesse men are carelesse of their goings and doings: So, while yee are in the wicked way, ye are carelesse of your duties to GOD and man: and yee regard not *though yee walke naked* (without the garments of faith in Christ, and the obedience of faith) and your *shame lyes open*. In darkenesse: sinfull delights are most welcome: when drunkards were more modest, and ashamed of the noone-day, the Apostle saith *they that are drunke are drunke in the night*: And *Iob* saith, that the Adulterer hunteth for the twilight, and flattereth himselfe, that GOD cannot pierce thorow the darke cloud. So, while yee are in this blacke way, yee freely drinke of this Cup of the pleasures of sinne,

fiene, even to the dregges. In darkenesse, they especially that are apprehensive are full of feares, whether they shall receive hurt, full of doubting whether they are, and doe, right or wrong. So while ye are in this pitchy way, in the midst of laughter your heart is heavy: yee some-times feare the hurt yee may suffer, what if I bee sicke? what if I die? what if divine Iustice seaze upon mee? what shall become of me then? Ye some-times doubt whether that be the way to Heaven or Hell, wherein yee walke. If it bee the way to Heaven, which of the Saints of GOD have gone before mee in it thither? If the way to Hell, why doe I walke in it still? Besides, yee shall one day finde that this darknesse feeds and nourisheth sin. For as men in darkenesse, being set upon a course, will
be

Luke 19.
41, 42.

Ob.

Sol.

To your
hurt,
though you
thinke it
will doe
you little
or no hurt.

be resolute to doe it still: So while ye are in this way, yee will bee fatted in obstinacy against God, and in resolution to doe what yee list. This Christ lamented in *Ierusalem*, *Oh if thou hadst knowne in this thy day the things that belong to thy peace! but now they are hid from thine eyes.* This also may you lament in your selves (if you could) with teares of bloud.

Perhaps you may think that all this will do you little hurt. But God open your eyes in time that you may see to your amendment, that it will bring you to the darkenesse of Hell, where yee shall finde horror without the least comfort, and torment without the least ease. None of the plagues of Egypt were so afflictive to *Pharaoh*, as darkenesse was. This extorted from him this speech, which was not heard be-

before, *Goe you and your children, and serve the LORD.*

Ex. 10. 24.

How much more will ye bee pressed with the darkenesse of Hell, which is the proper place of torment! This makes these poore darke creatures, before they come there, to cry out, *I shall bee burned in Hell for ever and ever, what shall I doe, what shall I doe?*

If therefore there be any feare of God before your eyes, if any bowels of compassion to your miserable bodie, and soules, avoid these hellish wayes of wicked men while ye are yong. Suppose that Iesus Christ, and Satan stood before GOD to plead for you. Christ could say, Behold blessed Father, I have taken their nature upon mee, I have done, and died for them, I have presented thee with a full satisfaction, and have offered to them this great
grace

grace to heare my Gospel, and beleeve it: yea, I have beene assistant to the ministry of the Church to convince them of their wicked courses, to move them to come to mee, to assure them, that I and mine are all theirs, if they repent and believe the Gospel, yet have they not honored mee by faith and love. But Sathan pleads, Behold thou great *God* of Heaven and Earth, I never tooke their nature upon mee, yet they love me and my courses better than themselves. I never did any thing for their good, but for their snare and ruine, yet they cleave to mee and my workes of darkenesse, my pleasures, deceitfull pleasures of sin for a season, more than to thee and thy Word. I never died for them, yet they live and die in my cause and quarrell: drinking, dicing, drabbing, night and day: revelling

velling with thy good creatures, reviling of thy vertuous servants, and resolving still to doe as they have done. I never offered them grace, but sinne, and they have resisted & spurned at that, and accepted this with greedinesse. All this and more, may truely bee said by that Lyon of the Tribe of *Judah*, and that roaring Lion that seeketh whom hee may devoure. Set your selves to present such a plea to your soules, and thinke whether the devill hath not powerfull reasons to move that GOD, who is a consuming fire, to deliver you up to his hands, so long as you are in darkenesse. What an hell will this be to you before you come to hell, if you repent not? What an hell will it be to you to saile by, before you come to hell, if yee repent not, and forsake not your sins? Will yee not thinke of to day, while

while it is called to day ? Will ye still goe on in the wayes of sinne, though ye cannot prosper ? God forbid, the safety of your soules forbids it ; your Covenant in Baptisme forbids it, and all the mercies wherewith the Lord hath renewed you from your youth up hitherto.

Yee may thinke your selves safe enough, and that all your darke and riotous courses shall end in a sun-shine of glory and happinesse : but (alas) in your way there lye many things at which ye may stumble, and so tumble into the pit of Hell unawares, which is the next considerable proportion in this Proverbe, to wit,

Propos. That wicked men know not at what they stumble.

Doe yee desire to gaine to your soules from this ?

Then weigh with me these three particulars :

I What

1 What it is to stumble ?

2 Whereat they stumble ?

and,

3 That they stumble, because they know not at what. To stumble is to take an argument of offence at something, to make them fall still into the wayes of wickednesse. As when the Jewes took these arguments against Christ to conclude against faith in him, *Hee is a man gluttonous, a wine bibber, a friend of Publicans and sinners: We say well that thou art a Samaritan, and hast a Diuell.* And when the Jewes tooke these arguments against Stephen, *We have heard him speake blasphemous words against Moses, against God, against this holy place, and the Law.* And when the Corinthians raised this foundation against Saint Paul, *This fellow perswadeth men to worship GOD contrary to the Law:* and
Tertul-

I

What it is
to stumble.

Mat. 11. 19.

Ioh. 8. 48.

Act. 6. 11.
13.

Act. 13. 13.

Act. 24. 5.

Tertullus in a flanting speech before *Fœlix*, we have found this man a very pestilence a mover of sedition among all the *Iewes* in all the *World*. These are arguments of offence, to make them that doe receive them still to fall into sin, new sins, old sins, all sins.

2

But whereat ordinarily doe wicked men stumble? Ordinarily at sixe sorts of things, when they would flatter themselves in their waies of darkenesse. Either, *Ignorance*; or, *presumption*; or, *despaire*; or, *the World*; or, *scandall*; or, *the peaceable end of sinners*, and the contrary of those that have lived more strictly.

I

They stumble at ignorance on both hands. Sometimes they stumble at the ignorance of sinne, and so they fall to sin, and care not, feare not, When *Iosiah* knew not sin, his sweet nature stumbled with the times:

times : but when he heard the Law of God read, hee rent his clothes, and melted to the very heart. When *Saul* lived a *Pharisee*, the death of *Stephen* was nothing, it could be swallowed up upon a full stomack: but when the Law came and shewed him what sinne was, when he saw sinne revive, to pricke, wound, and kill, then he mourned under his captivity. Sometimes they stumble at the ignorance of Repentance : They are like *Nicodemus*, who cannot heare of a new life, but he dreames of entering his mothers wombe againe : and like *Peters* hearers, who when they sinned knew not what they did; and when they were pricked at the heart for sinne, knew not what to doe, *Men and brethren, what shall we doe to be saved?*

They stumble at presumption, that GOD will any time accept

Rom. 7.

Iohn 3.

Acts 1.

3.

accept of them upon any termes. Therefore, *at what time soever*, saith one: *G O D* desireth not the death of a sinner, saith another: Christ saith, *Come unto me*, saith a third: *God will that all men should be saved*, saith a fourth. Every presumptuous wretch layeth some sure foundation (which might be sound and sweet to a true penitent) which yet will not serve his turne when he is to try the strength of it, no more than *Sampsons* greene cords could binde him, or a rope of sand can pull down an impregnable Castle.

3
At despaire
of their
owne
strength.

They stumble at despaire, and at that on both sides too. Sometimes they despaire of their owne strength. Alas, all the wayes of vertue, grace, and glory are too hard for mee. I must lie downe in shame, confusion, sinne, and sorrow, but not move a foot to Heaven.

ven. When Christ preached that no man could come to him, except it were given him of his Father; many of his Disciples went backe, and walked no more with him: in so much as CHRIST complained to the twelve, *Will yee also forsake me?* If Christ bee such a manner of person, that access to him is so hard, so much above our power, that we must be beholding to a Father whom wee are not acquainted with, then farewell Christ, welcome world who are more familiar. Sometimes againe they despaire of GODS strength and mercy for them. Christ cannot save them, GOD will not save them. Let strength and mercy bee what it will on high, it is too high for them. What is that to me? I am the worst of unworthy sinners. This cast out Cain, hanged Judas, damned
D both

Ioh. 6. 65,
66, 67.

2
Of Gods
strength.


4
At the
world.

Matth. 13.

Matth. 22.

5
At scan-
dall.

both, and any other that delight in such a downefall.

They stumble at the world of honour, pleasure, profit. The stony hearers stumbled at the care-cloth, the thornes of cares for worldly pelfe. The unworthy Guests stumbled at the new bought purchases of Farmes, and Oxen; and so much as at the new married Wife, *I cannot come*. The rich worldling at the new Barnes, and store for many dayes. His soule did so alwaies live in them, that hee thought hee should alwayes live with them. Thus they stumbled and fell. The huge blocke of the World was too great for them to leape over into heaven, and therefore downe they fall, and breake their neckes into the wayes of sinne. 

They stumble at scandall, and at that they trip dangerously on

on both hands. Sometimes they are loth to offend their wicked companions; what? shall I forsake them, scandalize them, goe without them, (though) in a better way, make them that are my friends my foes, to neglect and scoffe at me? This made *Nicodemus* come to *Christ* by night. This made *many of the chiefe Rulers* believe in him, but they confessed him not, lest they should be put out of the Synagogue: for they loved the praise of men more than the praise of God. Sometimes againe they take offence at the lives of those that seeme to bee more godly than themselves, and are so (at least) by profession. Indeed, these should bee very carefull to adorne the doctrine of our *Lord Iesus Christ*: and therefore many excellent exhortations are spent upon them, in the most sure Word

D 2 of

Being loath to offend their wicked companions.

Ioh. 3. 1.

Ioh. 12. 42.
43.

And being offended at the lives of professors.

Tit. 2.

1 Theſſ. 4.

12.

1 Cor. 10.

32.

which they
caſily eſpy
though
they are in
darkneſſe.

James 1.

of GOD. Sometimes they are called upon *to behave themſelves wiſely to them that are without*: Sometimes, to *walke honeſtly towards them that are without*: ſometimes: *to give no offence neither to Jew, Grecian, nor Church of GOD*: yet are they not ſo carefull in the workes of holineſſe, righteouſneſſe, and ſobriety, as they ought. This is ſoone eſpied by wicked men, and ſo made an argument to ſtumble at.

You will ſay, They are in darkneſſe, how then can they ſpie ſuch a hole in the coat of him that is better than themſelves? He tell you: when men ſee a thing that may further them in the way to Heaven, they doe receive it inward by the meanes of the ſpirit, and the ſweet beames of grace which ſhine about them; *For every good giving comes from the*

the Father of lights : but when they see any thing that helps them onward to Hell, they have a power of seeing from within. As a Cat sees in a darke night by fying the aire to her selfe, and for her owne uses : so wicked men being set on fire of Hell, can in their darkest state easily kindle a light for their owne uses to find fodder for their soules in their way to Hell-ward.

They stumble, Lastly, at the peaceable end of sinners. Truly, they died like Lambes, *There are no hands in their death* : just like the good thiefe upon the Crosse, which with quiet and sweet reaches after grace and glory, breathed out his soule to GOD ; notwithstanding all the wickednesse of his fore-past life : whereas many of those who have lived better, have died with little rest,

D 3

and

From a light not from without but from within.

James 3.

6

At the peaceable end of sinners.

Psalme. 73.

And the troubled deaths of the Godly.

and no comfort. Hence they stumble thicke and threefold, and make no question to die no worse than they, though they doe as bad.

Thus they stumble and stumble; and the cause or the signe of all, is this in the Proverbe, *They know not at what they stumble*. As for sinne, they do not know who they themselves are that sin. They are the creatures of G O D who hath blessed them a thousand wayes, and therefore they should live to the honour of him, and not as if the De-vill had made them. They doe not know whom they sin against. It is against an infinite G O D, who is an infinite good, and therefore the least guilt will not so easily bee taken off as they dreame. Can much Niter and much Sope doe it? *Can thousands of Rammes, and ten thousand Ri-
vers*

3
They
stumble
because
they know
not at
what.

I
They
know not
who they
are that
sinne.

2
Whom
they sinne
against.

Mic. 6.

vers of Oyle? Sinne against a private man, and it is a trespasse or battery; sin against a King, it is sedition or treason; but sinne against God, and no name can expresse it, nothing can cleanse it *but the bloud of the Lambe*, which brings to us *the righteousnesse of GOD*, which is of infinite worth. They doe not know what sin will worke. It is the wilde Bore of the Wood that laies waste the Vine of our foules: it woundeth the Conscience, defaceth the Image of GOD, and writes upon us Satans Image and superscription: it brings feare, pit, and snare upon the inhabitants of the earth, and at the last the vengeance of eternall fire. All this and much more, about sin, these poore wretches doe not know, and hence they stumble upon sinne, and ruine.

As for Repentance they
D 4 know

1 Iohn 1.
Rom. 3.
2 Cor. 5.

3
What sinne
will worke

3
They
know not

1

The necessity of repentance.
Luk. 13.

2

Nor the work of it.

3

Nor the worth of it.

know neither the necessity, worke, or worth of it. Doe they present this to their soules, *that except they repent, they shall perish?* Yes that they doe, and therefore they will repent hereafter. Yea, but are they not deceived in the worke of it? Doe they not thinke it to bee the worke of an houre, when the whole life of a man were but enough for us to walke in that way? Doe they not thinke it to bee nothing but a conviction for sinne, a sorrow for sinne, and a crying God mercy? Doe they know that it implyes *sorrow for sin seene, purpose to forsake sin sorrowed for, and to returne unto God?* Or how they that it is accompanied (if it bee saving) with an holy course in godlinesse and righteousnesse? No such matter. It is so slenderly looked after: and so poorely prized by them, that they

they take it up as old shooes,
when they have none else to
weare: when they have not a
day to live, and an houre to
spend in sinne, then they will
repent, what ever come of it.
Thus these miserable wretches,
when they have built a Castle
of their owne Repentance, not
Gods, do stumble at they know
not what.

Now, for presumption (woe
is them) whatsoever they
dreame of Mountaines of mer-
cy, *They know not the power of*
GODS wrath. They thinke
him to bee made up of no-
thing but mercy, and that
hee should doe them wrong,
if they should not have it.
They see the light of his coun-
tenance so long in their health
and prosperity, that they pre-
sume hee cannot bend his
browes, and turne his backe in
after daies. Doe they remem-
ber that after *God* had made the
D 5 world,

3

They
know not
the power
of Gods.
wrath.
Psal. 91.

In the
works of
this Iustice

2 Pet. 2. 4.

Genesis 4.

Gen. 6. 5.

Gen. 8. 21.

Gen. 19.

Ezek. 16.

world, his first act was an act of justice upon lapsed Angels, who, though they were in Heaven, were cast downe into Hell, and delivered into the chaines of darknesse, to be reserved unto judgement? Have they forgotten that his next worke was a worke of justice upon *Adam* in Paradise; and the third that wee reade of, a worke of justice upon *Cain* for committing murther but once? Have they not read that God drowned the first world, first for imaginations? Or that he burned with fire and brimstone *Sodom* and her wicked sisters, for pride, fulnesse of bread, abundance of idlenesse, which hatched plenty of lust? Is the justice of GOD upon the world cleane gone out of minde, when his Church was in a Corner, and but a little flocke? Or will they not see the

the justice of God upon Christ.
*Our surety, in the similitude of
 sinfull flesh; that hee did not
 escape it, being made sin for us
 (that is, by being a sacrifice for
 sinne) that we might be the righ-
 teousnesse of G O D in him?*
 They have forgotten all prints
 of Iustice, that they may put
 farre from them the evill day,
 and sinne without feare. But
 that God that is a God of mer-
 cy¹, for *the vessels of mercy*, is
 for those who by wilfull sinnes
 make themselves the vessels of
 wrath, *a consuming fire*: yea,
 and when his hand takes hold
 of judgement, hee will make
his sword drunke with bloud.
 Then shall they know what
 now they willingly know not,
*that he thae bleisseth himselfe in
 his heart, saying, I shall have
 peace though I walke in the ima-
 gination of my heart, to adde
 drunkennesse to thirst, the Lord
 will not be mercifull unto him.*

Doe

Hebr. 9.
 Rom. 8. 3.
 2 Cor. 5.
 21.

Rom. 11.

Dent. 22.
 41. 42.
 2 Pet. 3.

Dent. 29.
 19, 20.

4

They
know not
what they
can doe
in good,
because
they try
not.

Esa. 59. 29.

1 Cor. 11.

24, 25.

Tit. 3. 5.

Eph. 6.

Phil. 4. 13.

5

They
know not
what is the
power of
Gods mer-
cy.

Si peccan-
tibus, mul-
to magis
pœnitent-
tibus.

Esay 66.

Doe they stumble at despaire
of their owne strength: It is
at they know not what still.
For doe they not shew great
strength in sinne? Why then
will they not try what they
can doe in vertue? Hath not
CHRIST promised his as-
sistance in the word of GOD,
and Sacraments? Why will
they neglect CHRIST'S
hand, which is put under to
helpe? Why will they not be
*strong in the Lord, and in the
power of his might, that they may
be able to doe all things through
him that helpeth them?*

Will they more impotently
stumble at the despaire of Gods
mercy? Surely they stumble
at they know not what. For
God is good unto wicked men;
much more to those that truly
repent. Doth not his Sun and
raine blesse obdurate sinners?
much more hath hee the bles-
sing of peace for those that

tremble

tremble at his Word, and are weary and heavy laden with their sinnes. For will they forget how willingly GOD reasoneth with the rebellious *Jewes*, and promifeth that upon Repentance he will make their *twice dypt scarlet sinnes as white as wooll*? Or doe they not regard that GOD tels them that *mercy pleaseth him*. If he come in a worke of justice, *hee shaves with a Rasor that is hired* (as if hee had no instrument of his own to execute wrath:) but if he comes in a worke of mercy, it is his own worke, his proper worke. But they forget this, as if *Christs* blood did not triumph over all the sins of penitents, even to the bathing of them that turne to him, who shed it by murther: this they forget, and so doe stumble at headlong despaire.

Doe they stumble at the
world

Matth. 11.

To embrace penitents.

Esay 1.

Mic. 7. 18.

Esa. 7. 20.

Esa. 28. 21.

Opus justitiæ est opus alienū.

Acts 2.

They
know not
how weake
all the
world is if
it were on
their side.
1 Cor 7.

Eccl. 11.

Esa. 41. 16.

world? Alas, they know not at what. What is all the world if we could graspe it into an handfull? It flattereth while it smileth, *and the glory of it passeth away*. Have we the confluence of all worlds goods? They cannot keepe off a thousand miseries; Gowts, consumption, fevers, stone, strangury, death are the portions of this worlds wantons. And when that goes from us, or we from that, it gives a bitter farewell to the lovers of it. *Though a man live many dayes, yet let him remember the dayes of darknesse*, which will come first or last, and then farewell profit, farewell pleasure, farewell honour: the white sticke must be broken, worldly comforts must vanish, and if yee have not built your nest in the Rock Christ, *the wind will take you*, the world will spew you out, and whither then?

Doe

Doe they stumble at the offence of their companions? It is at they know not what still. Call for them all, whom you are loth now to offend in pleasing GOD, and what can they doe? *As the winter brookes they passe away*, saith Job. Are they touched for sinne? They will bee glad to be rid of them: *away from me yee wicked, I will keep the Commandements of my GOD.* Doth the wrath of GOD come? They can say, alas my brother, alas his glory; but as *the wrath of man cannot accomplish the righteousness of GOD*; so nor the power of man can stand (with comfort) against the wrath of GOD. Doth *poverty come as an armed man*? A worldly friend will helpe once, a godly friend will helpe twice, but daily to hang upon the pockets, and purse-strings of

7

They know not how little their companions can doe for them.

psal. 119.

James 1.

psal. 6.

pro. 6.

Pfal 49.

of others, is like a curst wife,
a continuall dropping; away
with such a like fellow from
off the earth, the land is not
able to beare such a loathsome
guest. Doth death come *with*
this Iron Law, You must goe
and make your bed in darkenesse,
where they must say to cor-
ruption, thou art my mother;
to the Worme thou art my
brother and sister? Where
are their companions now?
One stands by and weepes,
but cannot helpe: another
would come, but feares the
flashes of reproofe for god-
lesse courses: but let them all
come, can they deliver their
bodies from the grave, and
their soules from the hand of
Hell? The Redemption of
a soule cost more than so:
they must let that alone for
ever. What matters it then to
offend such, so they may please
God?

Doe

Doe they now stumble at the lapses and fals of those that seeme better than themselves? Is it not still at they know not what? If a Christian sinne, it is not because hee is a Christian, but because hee is a Christian no more: it is not the profession, but the person that is in all the fault. He that is a good Christian, should answer like that blessed Martyr, who when he was asked what was his name? hee answered. *Christian*: what was his Countrey, answered, *Christian*: what were his hopes, thoughts words, and deeds? Hee answered *Christian*. Hee was a Christian all over: and if it bee otherwise, Christianity must not bee blamed, but sinne in him, and Sathan out of him, that put on that faire hood to cover their deformitie. Besides, sinne shall

8

They know not that the falles of Christians is, because they are not Christians enough.

shal condemne them, not justifie the wicked stumbler. They shal goe to Hell for that without Repentance: the wicked shall not goe to Heaven for being worse, because they are bad.

And what doe they stumble at now? Is it at the peaceable end of sinness? It is still at they know not what. For it is not ever true that wicked men finde such a calme when death aproacheth: sometimes Hell fire flasheth upon them then: sometimes they miserably cry out, *I am damned, I am damned, I must to Hell*: and when it is true, GOD, Satan, and themselves, have an hand in it, *God* justly seales them up to hardnesse of heart, and then like the Leviathan, they laugh at the Speare. Satan covers their sins, and lockes in their thoughts to dreame of golden Mountaines. Hee labours to make

9

They know not that sinners end is not alwaies peaceable.

And when it is.

Durities
hominis
peccatum
obduratio
judicium
Dei.

It yeilds no comfort

make their life and death to be an Heaven here, that hee may the more cunningly bring them to Hell hereafter. *Themselves* have accustomed themselves to sinne, and custome in sinne takes away the sense of sinning, and so like *Nabal*, *their heart dies like a stone*. And put case that Gods good people bee disquieted when death appeareth; They draw neere to God, and see themselves abominable as *Esau*. They have a circumcised heart, and so are tender at the least touch: which Satan perceiving, hee drives home with all his rage, and skill, to slander his Godly course, because his time is but short.

Thus now ye have the whole Proverbe, which sets forth a rule to your miserable example to shew the miserable estate of those that are, and walk, and stand, and sit, in the darke

Consuetudo peccandi tollit sensum peccati.
1 Sam. 25.

And yet the unquiet end of the godly way.
Esay 6.

Applic.

Therefore
let this
proverb
sinke into
your hearts

Deu. 32. 2.

Many have
thus stum-
bled.

darke wayes of sin and wick-
ednesse.

What shall I say to you
Young men? O that I could
speake to your hearts so pow-
erfully, that yee may be row-
zed from lying under the do-
minion of sinne any longer!
*Oh that my doctrine might drop
as the raine, and my speech might
distill as the dew, as the small
raine upon the tender herbe, and
as the showers upon the grasse!*
Yee have heard the woe, woe,
woe, to wicked men. Some-
times this keepes them off
from vertue and grace, and
sometimes that. Here they
stumble, and there they stum-
ble, before, behind, on this side,
and on that, and at last tumble
into despaire, and Hell for ever-
more. *Francis Spyra* stumbled
thus, when hee cried out, *I
would faine be in Hell, to try the
worst that God can doe.* And
that outlandish wretch thus,
who

who would have given all to his soul, not to forsake him: but when nothing would serve the turne, but he must die, he commended his soule to the Devill to be carried to everlasting torments. And that English wretch thus, I give my goods to the King whom I have cozened, my body to the earth, and my soule to the Devell. And that other wretch (not worthy of a name) thus, My soule I bequeath to the devell who ownes it; my Wife to the Devill who drew mee to my ungodly life; and my Chaplaine to the Devill who flattered mee in it. But (deare young men) doe not yee so. Lay hold of eternall life; and pull your selves (by the mighty power of G O D) into that way. Use no arguments to pull your selves into, or keepe your selves in the way of sin. Quit your selves like men, and

But do not
you young
men stumble
thus.

2 Cor. 6.

Consider
your
motives to
looke a-
bout you.
Your age
is most un-
setled.

and the God of Heaven stand by you for your helpe and succour. Now is the accepted time, now is the houre of salvation. God hath shot a warning peece from Heaven, stand not out; but vaile to him, before he shoot the vollies of his vengeance against you irrecoverably.

Yee have many motives to make you look about you now for grace and glory. First, your age is a most unsetled age, pestered with many lusts of youth, which drop by drop may fall upon you, till you are suddenly over head and eares. That which hath been formerly fained of *Hercules*, that he stood in two wayes, ready to take either, is true of you. For as a strait tree which is loose at the root standeth trembling, and being unsetled; with a little strength is pulled this way, or that way: so is it with you
who

who are ready to bee swayed with winde and tide every way.

Secondly, you will easily favour ever of that first liquor which is put into you. Receive the distilled dewes of grace from the Spirit of God, and what a sweet favour shall yee be in the nostrils of God, and man? Receive the bloudy showers of devillish and worldly temptations, and how will ye stinke like *Sodome* and her Sisters? If a man, by his owne, and others disorders, have his body made crooked when young, he will be crooked in bud, blossome, leafe, fruit, and age; but if hee bee strait then (hee by thee grace of GOD) continues strait still. So will it bee with you: that *which is crooked cannot be made straite, and that which is wanting cannot be numbred.*

Thirdly,

2

You will easily favour ever of your first liquor.

Eccl. i. 15.

3

Yee are
now sub-
ject to the
horriblest
finnes.

4

Your finns
will cry
loudest.
Psal. 25. 7.

Iob 13. 26.

Thirdly, ye are now subject to the horriblest sins. That naturall corruption which is rooted in all mankind, hath in your age more instruments to bring it to outward appearance, as flourishing wit to invent, and dexterity in other members to put in execution. As therefore, they that are sicke of burning feavers have need of cooling things, and stomackfull colts have need of stronger bits: so the fury of your age must be held in, as with bit and bridle, lest it run upon you, and lay your honour in the dust.

Fourthly, your finnes being committed will cry loudest. These made *David* cry out, *remember not the sins of my youth*, when my service would have beene most acceptable. These made *Iob* complaine, *Thou writest bitter things against mee, and makest me possesse the iniquities*.

qtities of my youth. These made Paul ply Timothy, to flee the lasts of youth. And these will make you pitifully cry out too late, We have wearied our selves in the wayes of wickednesse, when our paths were spred with butter. When we were strong, lusty, and able to doe God service, wee served the Devill : and now when God distributeth sorrowes in his anger, our bones are full of the sinnes of our youth, which shall lye downe with us in the dust.

5. Lastly, you think that you have a priviledge by your age : youth must have its course, they must sowe their wilde Oats. But the counsell of the Spirit is otherwise, *In the morning sowe thy seede, and in the evening with-hold not thy hand, for thou knowest not whether shall prosper.* Therefore Salomon thinkes such more worthy to be laught at, then to bee an-

E swered,

2 Tim. 2.
22.

Iob 21. 17.
Iob 20. 11.

5.
Your age
hath no
priviledge
to sinne.

Ecdl. 11. 6.

Eccl. 11. 5.

Psal. 119. 5

Therefore
stumble
not at any
of these
blocks.

Thinke
how soone
ye may dy.
Job 21. 23.
24, 25.

red, Rejoyce O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes: but know thou, that for all these things GOD will bring thee to judgement. And David doth tie up your untamed age to the hornes of the Altar, saying, that even you must clense your waies, by taking heed thereto according to his word.

If therefore there bee any feare of GOD before your eyes, if yee have any bowels of compassion to your poore soules, walke not in the darke waies of the wicked. Open your eyes to see all the stumbling blockes of wicked men, & stumble not into their paths. O think what may come hereafter; how soone ye may die, goe hence, and bee no more seene. *One dies in full strength, being*

being wholly at ease and quiet. His breasts are full of milke, and his bones are full of marrow: and another dies in the bitterness of his soule, and never eateth with pleasure: and then without the grace of Repentance, the mercy of pardon, I must to hell, to millions of millions of torments. Farewell companions, farewell time, farewell pleasure; farewell friends, farewell all your perswasions, &c. and shall I say welcome hell? O no: I would give thousands of Rams, and tenne thousand Rivers of Oyle; yea, the fruit of my body for the sin of my soule: but the just judge will not accept it, cut it downe, why cumbereth it the ground: depart from me, I know thee not.

Thus you have had your example and your rule, both shewing the misery of a wicked life: you have had my
E 2 charge

And then
what danger will
follow.

With fearfull
complaints in
vaine.
Mic. 6. 7.

Luk. 13. 7.
Mat. 7. 25.
and 25. 12.

charge and discharge. Shall it fall like raine upon the barren Rocks and Mountaines without fruit? Shall it not move one soule to goe from the dens of sinne to GOD? If not, as noble *Terentius*, when hee had petitioned for the Christians, and saw it torne in peeces before his face, gathered up the peeces, and said, I have my reward: I have not sued for gold, silver, honour, or pleasure, but a Church. So say I, in the middit of your neglect, I have not sued for your gold or silver, for your houses and lands, for your drinckes, dice, or drabs, but for your soules, your precious soules. If I cannot or shall not wooe them to come to Christ, God raise up some child of the Bride-chamber which may doe it better. If neither I nor others can prevaile, feare that speech of *Eliensons*, they hearkened not unto the

voice

Jer 9.1.

voice of their father, because the Lord would slay them. In such a case, Oh that my head were full of water, and mine eyes a fountaine of teares, that I may weep day and night for the miserable young men of my people. But God grant I may have no such cause: God grant you may not be in such a state: God grant you may bee now wise to salvation. For it is your salvation God would have, it is your salvation I would have: and woe unto you if you bee enemies to desires so good, and no lesse usefull than for your salvation, your salvation for ever and ever.

G O D guide your hearts
to the love of God, and
to the waiting for
of Christ.

FINIS.

A
POST-SCRIPT
TO THE
READER

of this
VVarning-peece,
of the use of Ex-
amples.



LONDON,
Printed by I. Legatt.
1637.





A
 Post-script to the
 Reader of this War-
 ning peece, *of the*
use of Examples.

GOOD Reader, stay a while: thou hast not yet done. I have for thy good, set before thee an old Rule, and new examples: and of the abuse of examples I am not ignorant. Some look upon them so as to imitate them, be they never so bad. As *Augustus* a learned Prince, filled his Empire with Schollers: so *Tiberius*, a dissembling Prince, with dissemblers: *Julian*, an Apostate Prince, with Apostates: and *Ieroboam* a Calvish Prince,

with Idolaters. Others looke upon them so, as to hate the persons as wel as the sins. Every fearefull accident, either in the life or death of men, speaks to them the language of damnation.

Howsoever they be abused, I am sure it is most fit, yea excellent, to have the white booke of Gods mercies, and the black Book of judgements, alwaies before our eyes. The abuse doth not take away the use no more than the *Spartans* shewed themselves wise in rooting out their Vines, because their people abused their Wine to drunkenness.

I am sure wee have the example of God himselfe, *who would not silence the patternes both of sin, and judgement, of those he dearely loved.* And if we be versed in his Booke, wee may observe, that he hath been pleased to make many uses of
such

such examples. Sometimes by them hee doth threaten, Remember what the Lord did unto Myriam. Did not Achan the son of Zerah commit a trespasse in the accursed thing? Wherefore doe you harden your hearts as the Egyptians and Pharaoh? If yee doe as they have done, yee shall be punished as they have beene. Sometimes by them he doth reproach unthankfull people. Did not I deliver you from the Egyptians, and from the Amorites, from the children of Amon, and from the Philistims? O my people, remember what Balack King of Moab consulted, and what Balaam the son of Beor answered from Shittim to Gilgal. Are yee not ashamed to offend such a God as I, who have neither been a barren Wildernesse, nor a dry Land? Sometimes by them he comforteth & strengtheneth the hands of the weak.

Thine

Uses of examples.

I.

To threaten.

Deut. 24.9

Iosh. 22. 20

1 Sam. 6.6.

2.

To reproach.

Judg. 10. 17

Mic. 6. 5.

3.

To comfort.

Deut. 3. 21

Esa. 54. 9.

4.

To main-
taine truth.

Iam. 2. 21.

Rom. 4. 2, 3

Thine eyes have seene all that the Lord your God hath done unto these two Kings. This your trouble is as the waters of Noah to mee: as I have said, they shall no more go over the Earth; so, nor your afflictions shall overwhelm me you. Will you be dismaied in any troubles, or cast off your confidence, as if Gods hand were tyed up now more than in those dayes? Sometimes by them he doth maintaine great points of godlinesse. Was not Abraham our Father justified by workes? Not to glory in before God: for Abraham beleevved God, and it was counted to him for righteousness: but to make him stand out against the blasphemies of the world, the accusations of conscience, and the upbraidings of a dead faith. And will not ye who must bee the children of Abraham, or perish, walke in the way of so worthy

thy a father? Sometimes by them hee doth dissuade from vice. *Be not Idolaters as were some of them. Let us not commit fornication as some of them did, and fell in one day three and twenty thousand. Let us not tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmur as some of them murmured, and were destroyed of the destroyer.* if ye goe on in such a way, and will not be dissuaded, ye will meet with the same plagues which they have found, or worse. Sometimes by them he gives premonition and caution. *I feare least by any meanes, as the Serpent beguiled Eve through his subtilty, so your mindes should be corrupted from the simplicity that is in Christ.* Will ye not take heed lest lesse policy make you to fall, as Eve fell, which was full of bitterness to her and hers?

All

5.

To dissuade from vice.

1 Cor. 10.

7, 8, &c.

Exo. 32. 6.

Nub. 25. 9.

Num. 21. 6

Num. 14.

37.

6.

To fore-
warne.

2 Cor. 11.

3.

*Why exam-
ples are of
such use.*

παραπομπή
Jam. 1.23.

*A threefold
ben. fit by
examples.*

I.
Observation.

All this vse and more hath our good God made of examples, not only because like leaking Vessels we are apt daily *to run out, & to forget our fashion which we saw in the Glasse*, if it be not still represented to us: but also because of the singular profit of examples. For as they profit a world of people, they being like a burning Beacon giving light before men; and being like fire whereat we may give light to thousands of Candles: so doe they last long and hold out to the worlds end, as the poore Widowes mites, and *Lots wifes transmutation*.

Neither is it in vaine that God hath taken such a course as this. It is all for our good, that wee may know how to use examples according to their severall natures. But among the rest you may reape a threefold benefit by them. First an *Observation* of the cu-
stomes

stone and usages of the Church and enemies of it. This will bee an adjunct to wisdom, which is ordinarily attainable by experience of our owne daies, and memory of others. Next an *Illustration* of the faith, and manners of others, what ever they be. For examples doe not make faith and manners, but give patternes of Gods rules, for the more Expedite practise of them. And lastly, a *declaration* of Gods ordinary providence in his acts of wisdom, goodness, mercy, justice, & the like.

From these two uses the world doth, mostly, too farre wander. For want of the first, the Church is many times filled with Schismes, and disorders. For want of the second, faith and manners are not so cleared, and examples are taken up as necessary Lawes, which onely shew a lawfulness

2.

Illustration.

3.

*Declaration
of providence.*

*The world
doth not
make this
benefit.*

nesse where the rule of Scripture doth not oppose. For want of the third, God passeth by, and wee know it not. Let him bee never so wise, by the neglect of the example, we admire it not. Let him be never so good, by the neglect of the example, we love it not. Let him be never so mercifull, by the neglect of the example, we embrace it not. Let him be never so just, by the neglect of the example, we do not feare and tremble, and avoide the rocks of sinne: and hence it is that I have beene induced to propound these examples unto you also.

*How men
doe make
use of ex-
amples of
Justice.*

It may bee that sometimes men doe observe the way of God in the whirwind of justice: but either they are willing to think it not so great as it is; or to judge it to reach further than our good God intendeth it. If men do think the
first,

first, it is because they would flatter themselves in like sins. Loth they are to thinke that God should punish that which they love; or that danger should happen to them who have done as they meane to do still. If men judge the second, it is because they want charity, and judgement in the wayes of God.

Sometimes G O D gives an example of his justice which begins here, and continues for ever and ever: as in many of the drowned first world, and roasted Sodomites. God never made mee so skilfull in his Throne businesse, as to define peremptorily, that every suckling and infant of those miserable ones were cast into the bottomlesse hell. Hee onely sayes that the flood did sweep them away, and they were burned with fire and brimstone, and there leaves us to leave

*And how
they shou'd
flee from the se-
verall wayes
of Gods
shewing
Justice.*

leave the rest to God. They were not in the Arke indeed, nor was *Iob* in the visible Church, as *Isaac* and the rest of the Patriarchs were, yet might the *All-eye* look upon them as he pleased, and judge, or spare.

1 Cor. xi.
32.

Sometimes God gives an example of his justice which dies here, and (for ought wee know) may end in glory. Thus we are said *to be judged that we might not bee condemned by the world*. No man will judge *Iosiah* or *Jonathan* for their untimely deaths. They died in peace, though they died in warre; in peace with God, in war with men. Nor will they resolvedly reprobate the souls of *Er*, and *Onan*, *Nadab*, and *Abihu*, *Ananias*, and *Saphira*, or their likes. Their sins were great, and grievous, yea damnable, and therefore God brought fearefull judgements upon them: and as hee hath said,

said, so hath hee done, *bloudy and deceitfull men shall not live out halfe their daies.* But for their foules, and how farre his justice extended to them, is among the secrets of his government, and past our cognizance. It is an old lesson never to bee forgotten, *That secret things belong to the Lord our God, but those things that are revealed, to us, and to our children for ever.*

But what is all this to our examples in this Warning-peece? If you apply it aright you shall know how to use them to your good. Be sure therefore to see Gods hand in both, and his anger against sin in both; without that, such judgings could not ordinarily come into the world. Bee sure also not to extend Gods justice further than what you see or heare. Thus farre God hath gone, go you no further. Can-

not

Psa. 55. 23

Deut. 29.
29.

The Application of the use of examples to this Warning-peece.

not God take up his poeple and whip them foundly for sinne, but presently the rash world must cry out, *They are bastards, and not for G O D S rest ?*

Indeed you see or heare that one of them had a debauched and wicked life. God saw it, and thrust him downe to the gates of hell, and so hee did fearfully judge him in this world. Yet withall hee had such remorse, confession, selfe con-demnation, desire of others good, and of his owne (*though with despaire,*) that God hath given us reasons of charity to his soule, and kept the rule of certainty to himselfe only. Notwithstanding, let no man of such a course presume; God comes as a swift witnesse against such, and will make his sword drunke with their bloud. For *hee will wound the hairy scalpe of every one that*

*that goes on still in wicked-
nesse.*

You see also, or heare, that the other of them had a great deale better life. It is true also, that (thus much being confessed) hee closed too long and too much with the world, as all that knew him well, complained. He was also unthankfull to a parish who had bene loving to a poore father of his (in a free gift of a good maintenance from them,) when he would not bee perswaded (*both before the setting of any Will, and before the setting of his last*) to give a poore pittance out of his great estate to that loving Parish for pious uses, hee having no children of his owne. God saw this too, and whipt him to the purpose, before he went hence and was no more seene.

Would not God have an irreligious world see how necessary

Dan. 4. 27.

Prov. 3. 9.

necessary it is to *breake off a wicked life by repentance*, and how usefull to *honour GOD with our riches*? It would make a good mans heart to bleed, that the world should have a second flood of sinne by some, and that, by others, pious and publike workes should be neglected, opposed and grumbled at, as if mens riches were their owne, and they might doe with them what they list, as if they were gods. Shall private persons and affaires (*not worth a dunghill to the businesse of God*) bee the onely object of bounty and munificence? If in such a case God withdraw his countenance and frowne, is it not worthy our notice? Let God bee God, and doe his owne worke, in sparing their soules for ever as he pleaseth: yet let him shew us examples too of what we ought to doe, or
what

what wee shall suffer. For if we doe not amend (for ought I know) he may, and will doe according to our patternes, take away our comforts here, and our comforts for ever and ever, which is infinitely more :

I shut up all in a word. Looke upon your examples and feare and tremble. If they have found God thus angry who have beene overtaken by *indulged, and over-powring infirmities*, how will he look upon you if ye neglect, and scorn, after such warnings? Yet look upon them so, as you leave not charity behind. Yee may have hope to conceive well of them (*who were judged in this world,*) because yee knew not their hearts. Ye can have no hope to conceive well of your selves in so doing, because yee know your owne hearts better. You are apt in excusing some to flatter your selves, and
in

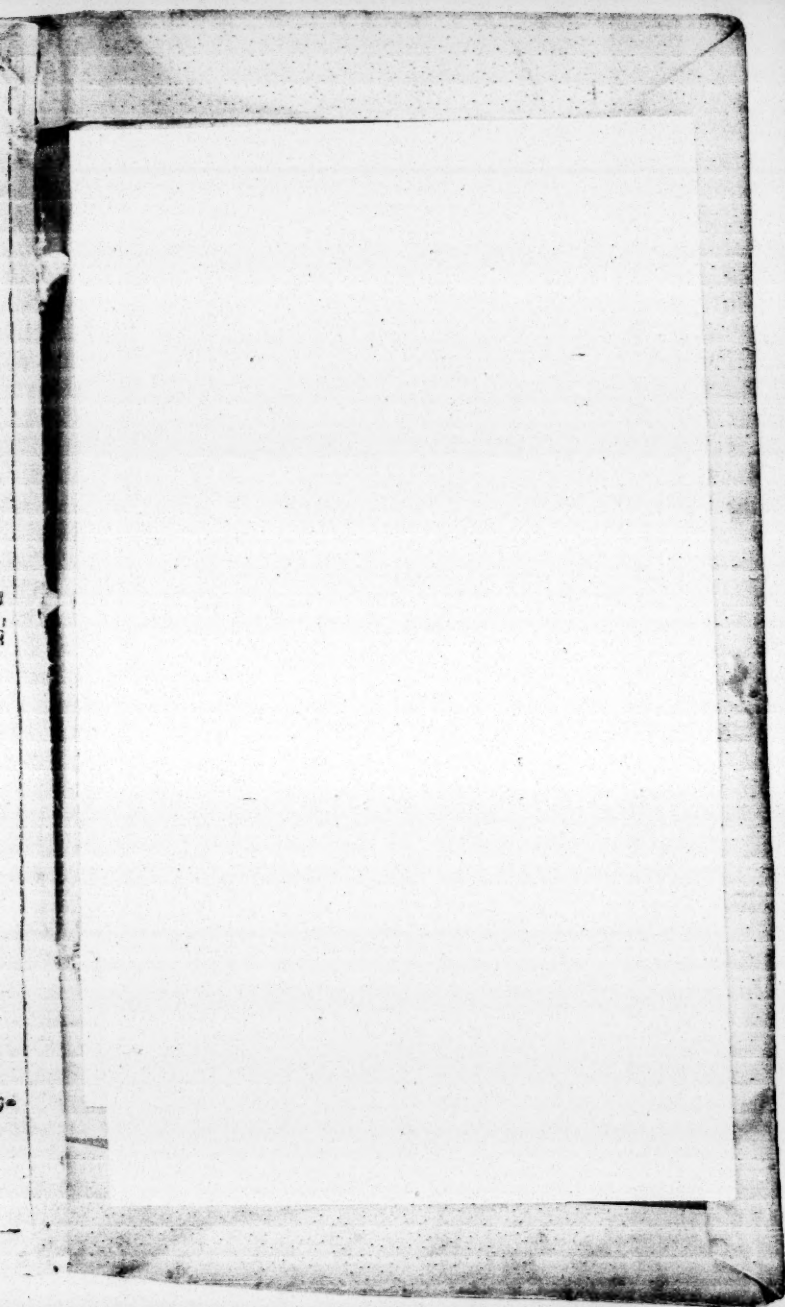
in accusing others to justify
your selves too farre. Neither
of these can do well in the day
of your account, which I de-
sire may be comfortable unto
you in the day of our LORD
IESVS CHRIST.

I Cor. 10. 11. *All these things
happened unto them for ex-
amples: and they are writ-
ten for our admonition upon
whom the ends of the world
are come.*

FINIS.

Imprimatur.

*Thomas Weekes, Cap; Do-
mest. Episc. Lond.*



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- 2] Abbot, Robert, 1588?-1662?

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